19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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The organizer of the foray did not go in person with his men, lest he be killed and thus rendered unable to dispense the spoils, but remained at home to receive and reward the valiant fighters on their return with the booty. As they approached, they announced their victory by the notes of their horns. After being welcomed with a feast, they were sent to their homes. Any claims for indemnity on the part of the families of slain warriors were now settled, some of the booty being evidently used for this purpose, the rest of the plunder and such captives as were brought back becoming the property of the duly avenged and victorious one. The captives remained slaves, unless they were redeemed by their relatives. If they were not redeemed, they were often sold in exchange for oxen or buffaloes, one of which might be presented to each of the villages represented in the war-band. No indignities of any sort were visited upon women captives, prisoners of both sexes being kept for awhile either in rude stocks or within the house.

Redemption of Captives

It sometimes happened that a number of captured villagers would escape from their captors. In such a case they would immediately try to effect the redemption of any of their relatives still remaining in captivity. For this purpose they would engage an elder of a neighboring village and send him to negotiate the terms. If the victor was inclined to listen to the proposals of this agent, he gave evidence of accepting his good offices by killing a pig, cutting off its snout, and smearing some of the flowing blood on the legs of the messenger. This betokened the early return of peace and brotherhood between the belligerents, together with the redemption of the captives. In further proof of his successful mission the negotiator brought back the head and legs of the slain pig. There was still danger of a quarrel over the redemption price that might be demanded by the victor.

With the conclusion of the negotiations and the establishment of peace, the peace-making water must be drunk. This was concocted by putting chippings or filings from a spear, sword, musket-barrel, and stone into a cup with a little blood from a dog, a pig, and a fowl, and filling the remainder of the cup with water. The dog's skull was then split open, and the participants in this solemn ceremony, namely, the victor and the leader of the peace delegation, each hung a part of the skull around his neck and took

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hold of the cup, while they mutually promised to terminate their feud, to intermarry their children, not to destroy each other's property, and to live amicably together unto the third generation. In pledge of these promises each of the twain drank of the cup. Imprecations were then called down upon the head of any one who should renew the feud, and the visiting delegation was dismissed. A shower of arrows was sent after the departing guests, and a salute of muskets was fired in token of the power of the raiders. Sometimes the peace-making water was drunk and the pledges were made under a hardy and well-known tree, on which a notch was cut in testimony of the compact. Dr. Mason in his account of these forays and peace pacts states that the Karen had no monuments other than these notched trees.[2]

As already remarked above, the treaty of peace was ratified between the organizer of the victorious raid and the vanquished villagers. The former and his descendants were bound by the compact not to renew the attack; but that did not prevent another foray if a new occasion arose for seeking redress, just as a man in a more advanced community might win a suit against another and be compelled to go to law with him again to settle a fresh dispute. Moreover, the pact did not remove the possibility of another foray being organized by some other inhabitant of the village where the first one originated, for the purpose of revenge on his own account. Thus, it would appear that these treaties were not mere "scraps of paper," and yet they did not suffice to prevent frequent raids. It was not until numbers of the Karen removed to the plains and thus came more closely into contact with a common enemy, the Burmese people, against whom they had to defend themselves, that they seem to have largely given up the killing of one another. I have not been able to find any evidence to show that the Burmese Government exercised its power in suppressing the forays among the Karen, and I think that such private wars decreased in number for the reason just given.

WEAPONS

The weapons used by the Karen in their fighting were spears, javelins, swords, and flint-lock and match-lock guns. The crossbow seems not to have been well adapted for warfare and has been kept for hunting. The commonest forms of fighting

[2] *Journal, Asiatic Society of Bengal*, Vol. XXXVII, Pt. II, p. 161.